While farming is done by household slaves, all farm products belong to the black Lolo master. This is so because even the slaves themselves are considered a part of the master's property. If there is more land than can be cultivated, it can be rented out to white Lolo "subjects" who do not have sufficient land of their own. The latter usually pay half of the produce as rent and keep the other half. Sometimes if the land is unusually fertile and productive, the landlord gets 60 per cent of the produce and the tenant 40 per cent. This ratio is somewhat similar to the agricultural system of the feudal period in China. The black Lolo can be compared to the feudal lords, the household slaves to the serfs, and the "subjects" to the tenants. Although economically self-supporting, the so-called "subjects" are bound to the black Lolo by other ties and their status is not completely independent. During the busy farming season the black Lolo master could order his "subjects" to send one person from each family to help the household slaves in cultivation and harvest. The helpers are not paid by wage or otherwise recompensed. It is their obligation to work for their black Lolo master, who at most would only provide them with meals during their working period.

The main products of Lolo agriculture are corn and buckwheat. Rice cultivation in wet fields is limited to the I-ch'ê Ho and Mei-ku Ho region and its yield is quite low. All the rice farming is done by Han-Chinese slaves as rice is not the indigenous culture of the Lolo, whose agriculture is still limited to dry land cultivation. Although its origin is not [64] known, there is no doubt that agricultural products provide the main source of food for Lolo families.

The routine of corn planting is a form of adaptation by the Lolo to the weather and natural environment. During late spring when the weather is warm, the Lolo start seeding. The seeds are planted on high mountain slopes in the third month of the lunar year, and on the plains in the fourth month. Before seeding, the Lolo farmers dig in the field small holes, in each of which are sown six or seven to a dozen or more seeds. These are wrapped with mud before they are worked into the soil. After seven or eight days they begin to sprout. The seedlings are examined for quality and only two are allowed to grow in each hole, the rest being pulled out. If there are less than two seedlings, the missing one will be replaced. Weeding begins a month later with both men and women working together in the field. After the weeds have been cleared, the field is fertilized with either dried cattle manure as in the Ta-liang Shan region or with fresh manure as in the Hsiao-liang

564 another clan. Sometimes, when a white Lolo "subject" be-
567 comes so poor that he does not have an inch of land to stand on, the black master would not help him financially but would take him in as a household slave. Therefore there is considerable mobility among the white Lolo "subjects" and the household slaves. This mobility works two ways, for not only can the "subjects" be reduced to slavery, but also the slaves can be promoted to the "subject" status if they succeed in gaining their master's confidence.

564 Even those white Lolo who have acquired a "subject" status and are economically independent have to regulate their every action according to the black master's whim and take orders from him. If they rebel or seriously offend the black Lolo, they would be beaten or even shot to death. A landowning white Lolo often seeks to increase his holdings and accumulate wealth. In this case he could lease more land from the [427] black Lolo if his own is not enough, the rent paid varying from 40 to 60 per cent of the harvest. This relationship is similar to that between landlord and tenant. Actually, the white Lolo have many economic obligations to their master. During the [466] busy farming season or while building a new house, the master can summon the white Lolo to work for him without any compensation except for food and drink. During a clan feud, [628] when the master musters the adult males for the fight, all white Lolo have to join. If the feud is settled through negotiation and the master has to pay indemnity, everyone of his white Lolo "subjects" has to contribute a share in varying amounts, depending upon the financial condition of the family.
564 At the New Year, each white Lolo household would present to
431 the master one bottle of wine and one half of a pig's head as a gift. They would also offer wine and other gifts on special occasions in the master's household, such as weddings, burials, and cremations. If the master takes a daughter-in-law, the present is a pig; if the master gives a daughter away in marriage, the contribution includes, besides the wedding gift, some silver for the girl's pocket money. In the event of death and burial, they contribute oxen and sheep for the sacrifice; in a religious ceremony, they offer wine in amounts from 20 to 100 catties. In addition to these contributions, the white Lolo "subjects" have an obligation to share expenses whenever the master entertains guests, needs financial help, or faces an emergency.

564 The social position of the black and white Lolo, as well
567 as their class status, can be observed from their daily life,
554 activities, and attitudes. At home, both male and female black